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resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort—are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Lásak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* Vide my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilás and the neighbouring independent Districts. Morality is, perhaps, not quite as rare as in Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

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for the routes surrounding hills. In another Dard expedition, fall of Arabic 000
Scholars, Kandá, there are no forts, and weapons may not be carried.
Major Abbott, from whom Abbottabad so deservedly takes its name, re-
porting to the Lahore Board of Administration in July 1851, when the
Maharaja of Kashmir had misinformed him of the successful conclusion
of his campaign against Chilás and had asked the British Government,
"whether he was to hold it with garrison, or to punish the people by burning
their villages and then to retreat," gave as his opinion that the latter course
would exasperate the Chilásis into renewing their incursions, and that on
the other hand "the possession of Chilás by Jammoo would altogether
destroy the hopes of the Syuds of Kaghan. And as the advice of this very
unpopular expedition has been carefully overlooked in the British Govern-
ment by the Maharaja's Ministers, so much of advantage may possibly be
derived from it." I must now allow my Sadni and other Dards to give
an account of Wars which not only include the struggles for the conquest
of Chilás, but detail the expeditions to Hunza Nagyr, the massacre of women
and children at Yasin, the Darayl and other conflicts, all accompanied with
characteristic anecdotes and the names of men and places that have, or may
yet, come to the front.

Routes to Gonás.

The manners, tribal sub-divisions, and occupations of the Chilásis and 4[illegible]
the names of the mountains, streams, products, etc., of the country, 3 1
as also the road from Takht to Kashmir by the Kamaigaonwa pass, 11
Dáring, Shirál, Kaija, Ujair, etc., are detailed in my "Gardésan," where a
Chilási vocabulary, dialogues, songs, etc., will also be found. There are
also roads from Abbottabad to Chilás through Agrás, or Black Mountain
fame, practicable for camels. Another road, fit for ponies, goes by Bhim-
bandad by Shirál and the lovely Kishinganga and Sargan Rivers to Kashmir,
by the Kamaidori Gali, to Nait in Chilás. As already mentioned, the
easiest road to our last conquest is by Kaghan through the Takht valley.
There is also the long and dangerous road on the banks of the Indus to
Shargi, which skirts, as its occupation would return, the Kohistani tribes who
are [illegible]ness, not Dards, including the civil traders with Gilgit at Koh-Pútan.
Thence, on the route, comes Jalkot and the road that branches off into
Central Kandiá, which I have described at length in the *A.Q.R.* of July
1892. The road, such as it is, constantly crosses and recrosses the Indus
(by rafts), and at the Lahore river is reached the boundary between
the true Kohistan and the Dard country, which is there called Shinaki,
because it is inhabited by the ruling Indo race. We then come to pretty
towns, from which my Sadni informant, Ojamáte to it runs the Tangir
valley on country, whence there is a road to Yasin to which Tangir could
a sort of inner bond. We then continue by the right bank of the Indus
opposite Sazin, passing Shirál and so to the Darayl river [illegible] which comes
from the Darayl country that eventually joins on to Gilgit. Crossing the
Darayl stream, we pass Harlaw on the left bank and a few miles further
on, the Tor village, and arrive at the Shidar village, whence we go on to
Chilás, after we had a road of about six miles as it is possible to traverse.

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Chitral

birth) of Boha; Abdur-Rahman (low-born) at Owir (Burpéshi), and Badshah-i-Mulk, also of Owir, who was reared by the wife of Fath-Ali Shah. There are no doubt other brothers also whose names I do not know. Murid, who was killed by Sher Afzul, is also an illegitimate brother. 173

A few words regarding the places mentioned in recent telegrams may be interesting: Shogrith is the name of a village, of a fort, and of a district which is the north-western part of Chitrál, and it also comprises the Ludkho and tributary valleys. Through the district is the road leading to the Dora and Nowgán passes, to the right and left respectively, at the bottom of which is a lake on which official readyism has inflicted the name of Dufferin in supersession of the local name. Durushp (Drishp) is another big village in this district and in the Ludkho valley, and Andorti is a Fort in it within a mile of the Kafir frontier. The inhabitants of Shogrith are descendants of Munjanis, whose division (Yishgah) I refer to elsewhere, and chiefly profess to be Shiahs, in consequence of which they have been largely oppressed as slaves by their Sunni rulers. Baidam Khan, a natural son of Amán-ul-Mulk, was the ruler of it. The Ludkho valley is traversed by the *Arkari river* which falls into that of Chitrál. At the head of the Arkari valley are three passes over the Hindukhush, including the well-named "Nowgán," which leads to *Zeibak*, the home of the heretical Muslim (co-religionists of the Assassins of the Crusades) in Badakhshán. It is shorter, more direct, and freer from Kafir raids than the longer and easier Dora pass. *Owir* is a village of 100 houses on the Arkari river, and is about 36 miles from *Zeibak*. *Drasan* is both the name of a large village and of a fort which commands the Turikoh valley, a subdivision of the Drasan District, which is the seat of the heir-apparent to the Chitrál throne (Nizám-ul-Mulk). Yet the *Pioneer*, in its issue of the 5th October inst., considers that Lord Lansdowne had settled the question of succession in favour of Afzul-ul-Mulk, that Nizám-ul-Mulk would thus be driven to seek Russian aid, but that

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and reached next day *Gumpur Shikarpur Jullal*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Shahamullah, having recovered them, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shahibaz*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companion, too impatient to wait, went down to Rawalpindi, and I stayed at Lahore." He then gave an account of—

THE KOHISTAN (OR MOUNTAINOUS COUNTRY).

(A Dardistan Converse made use of the Swat River route Kohistan.)

Boundaries.—It is bounded on the north by *Chitral*, *Yasin*, and *Hunza*, on the east by *Chilas*, *Kh[illegible]* and a part of *Hunza*; on the south by *Yaghistan* (or wild country) [illegible] on the west by *Swat* and *Yaghistan*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabral*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

The northern part, which is called *Gabral*, has only two remarkable villages—*Kandia*, on the eastern side of the river, and *Dasu* on the western; and the southern part contains many towns and villages:—

On the eastern side of the river,—		On the western side of the river,—	
Town.	Name of its Ruling Khan (Landowner).	Town.	Name of its Ruling Khan.
(a) Lado	Kia-ful.	(j) Dasu	
(b) Kolai ...	Shah Said.	(k) Pasu (3,000 pop.)	Qudrat Ali.
(c) Pasu (3,000 pop.)	... Lachan.	(l) Chalanga	
(d) Harlo ...	Rann Khan.	(m) Kandia	

The part of Yaghistan which bounds Kohistan on the east is divided into (a) *Thalai*, which is governed by Shahbaz, and (b) *Dirkoti*, which is under Rann Khan; and that part of Yaghistan which bounds it on the south is divided into three valleys,—

(a) Kolai, governed by Arsalan Khan.
(b) Tangiyan, " Zafar Khan.
(c) Thall, " Ghulfar Khan (has also two cousins).

Between the southern part of Kohistan and Kolai, to the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is delightful ground between the Kohistanis of Lado, Kolai, and Pasu, and the Afghans of Kolai.

Height.—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features.

Language.—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison:—

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When Najmuddin left his country, it was governed by a servant of the name of Buddhâ.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *gach*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "dawish" (reeds), which grow abundantly on the banks of the Lotan.

The *dress* consists of long, flowing chogâhs (stuffed with cotton) and woollen turbans. The Khalams wear a kind of felt hat which they call *dawash*, but lately a kind of shoe is introduced from Russia, and is called *mujhir*.

The country is connected with Yârkand by two roads, one running through Kahand and the other through the Passo.

The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiâ in 1866-70 were thus corroborated in 1891, and again in 1895, when the photographs which serve as the basis of our illustrations were taken.

IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRELI.

Position.—A town in *Kandiâ*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Sharkdarya), which separates it from *Chilâs*. The country of *Kandiâ* extends along both sides of the *Khori Gâh*, a tributary of the Indus, and is separated from *Darayl* by a chain of mountains.

The town of *Gabreli* is situated three days' march from *Jalâlâ* in a north-west direction, and is one day's march from *Pattan*, in a southerly direction. *Pattan* is the chief city of Southern Kandiâ.

Inhabitants.—The whole tract of Kandiâ can send out 10,000 fighting men. They are divided into the following castes:—

(1) Sâdât, the highest, who now pretend to be Quraishes, the tribe to which the Prophet Muhammad belonged. (Sayd Ullâ, the Gabreli, and Ghulam Muhammad, of Gilgit, *all themselves Quraishes.*)

(2) Yashkun, who now call themselves Mughals, are inferior to the Sâdât. A Yashkun man cannot marry a Sâdât woman. Ahmad Shah, the Jalâlâ belonged to this caste.

(3) Dwâgar, carpenters. (4) Jolâ, weavers. (5) Kâlâh, blacksmiths. } In reality these people constitute no distinct castes, but all belong to a third, the Kamin, caste.

(6) Dîm, Tanners.

(7) Kamin, lowest class.

The people of *Northern Kandiâ* (Gabreli) are called *Dumâlî*, and of the southern part (i.e., Pasto) *Shini*, as the Chilâsis are called *Bati*. A foreigner is called *Kandai*, and fellow-countrymen, *Mughâls*.

Religion.—The Gabrelis, as well as all the people of *Chilâs*, *Pattan*, and *Darayl*, are Sunnis, and are very insistent on the Shias, who are killed and kept in slavery. Ghulam Muhammad, the Gilgit boy, has been [illegible] a Shiah in Gilgit, as Ahmad had [illegible]

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APPENDIX VI.

A ROUGH ACCOUNT, COLLECTED IN 1866, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By Raja Kanhaiyagupta and Dr. G. W. Leitner.

Route I.

From Gilgit to Kashr, viâ Darayl, Tangir, Kandiá, Ujh, Tarwél, Kwar, Dir, Munjan, Jandól, Bajour, Mamwarri, Pukhlí, Kanár, Jalálabad, Kabul.

Gilgit to Sherghila, 9 kanha (rough) kós* (21 miles), ruled by Ina Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 considerable (peasants') houses on the Yasin river.

Sherghila to Partar (is uninhabited), over a ridge Pr (17 kanha kós) called Sarsh, which is a plateau on which the Darayls graze their flocks in the spring.

Partar to Yarkanda (12 kanha kós), road stony and jungly. Yarkanda is a village of Darayl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and buffaloes (which are not found in Balkhistan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. There is excellent water, but it is very cold. The people are Sunnis, and speak Shina (the dialect of Chilás). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of Mahammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its calf at the end of a prong.] Yasheh has two mosques, and Mullas who understand Arabic well. The Darayls are very religious, and attentive to their ceremonial practices. The mountain of Darayl runs past it.

Yarkanda to Mastúj, 3 kanha kós, a plain easy march through a pasture. Mastúj has two forts, one of which has about 300 houses, and is called Dirkhun; and the other, Mastúj proper, which has 300 houses and an old Mosque. Mastúj is surrounded by forests. When the Kashmir troops reached Mastúj, the Darayls, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

Mastúj to Sarkanda, 3 kanha kós, over an inhabited plain. The fort contains 800 houses. A great elder (Djushtera) called Kalashmir resides there, whom all the Darayls respect and follow, although there are many other Djushteras, like Mirpakkans (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

* A kós is a measurement of distance varying from 1 to 4½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Kanha" and "pakka," for "rough, unfinished," and "thorough," respectively, are terms well known to Anglo-Indians. "Kanha" and "pakka" are generally spelt "kucha" and "pucka."

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etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

Samangál to Púgutsh, a fort, with 500 houses, 2 katsha kôs—thence 1 katsha kôs to Gayál, a fort with 600 houses—all an easy road.

Gayál to Kàmi, Fort Tangir, over a high mountain called Kùbbe-kunn, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rìm, a small village of 20 houses, on the Tangir side. The road for 8 kôs is difficult, being an ascent of 4 kôs on each side. From Rìm to Tangir the road is good, water abundant, and habitations numerous. Kàmi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Satìl—6 kôs, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayirèy, to the plateau of Batrêt, 8 katsha kôs. (See second stage of this route.)

From Batrêt to Ràushan, over a small mountain. Ràushan is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 katsha kôs from Kàmi. The Tangiris are braver than the Dareylis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dareyl, the people of which are also rather shepherds than hunters. The *Gabár* are the ruling people in Tangir, about 1,000 families, of which 500 are in Kàmi. They are the old proprietors of the country, and are all Shins who now have given up their old aversion to the cow, its flesh and milk.

Kàmi, over the mountain Tràk, called by the Pathans Chaudunno, which has no snow on the Tangir side, but a snow-covered plateau 1½ kôs long on the Kandiá side. Then comes a green plain. To the foot of the mountain Tràk on the Tangir side 11 kôs pakka (11 good kôs, or nearly 22 miles), over a tree-covered plain. Then over the Tràk pass and plateau, the road goes along a plain which extends for 17 kôs to Gabriál. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kuranjá, belonging to Tangir. Multán is the Muqaddam of the Gujars, a brave man.]

Gabriál has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habíbulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandiá are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dareylis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mír Abdullah, and of Kandiá or Kiliá,

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translated by Dr. G. W. Leitner.) The people of Kandiá are wealthy in flocks, ghi (= clarified butter, exported to Peshawar, 18 to 25 pukka seers for the rupee). It is subject to Yasin. They possess double or Indian rupees and mahmoodshahis, some having 10 or 20 thousand rupees. The poorest have 10 to 12 cows, 100 sheep, etc. The greatest among the Gujars intermarry with Yasin chiefs. The Kohistanis are independent, but the Gujars pay a tribute to Yasin. The Sama or Samaai village is 2 kôs from Gabriál. From Gabriál, ½ kôs distant, is a mountain called by the same name, with an ascent of five to six pukka kôs, with excellent water; road only open in summer. A descent of 3 kôs brings one to U'shu, a big village of 600 houses inhabited by Bashkaris. (See special account by Dr. Leitner of Bashkar and its languages.) The Swat river touches it. The Bashkaris pay a small tribute to Yasin, but are practically independent. They are generally on good terms with the Turwaliks, who were formerly their rulers. The language of Turwal and Bashkar are different.

From Ushú to Toriwál, 13 kôs, very bad, stony road, after Kalám (2 miles from Ushú). Turwál has 200 houses. They are not so rich as the people of Kandiá and Jalkôt.

From Toriwál to Branihál, the frontier of Turwál, 12 to 13 kôs, a bad stony road, 600 houses and a Bazár in which there are 5 or 6 Hindu merchants. [The Hindu traders are not molested in Yaghistán ("the wild land" as Dardistán, the country between Kabul and Kashmir is often called), because no one is afraid of them; whereas if a Sahib (English man) came, people would be afraid.] There are many wealthy people in Branihál, which may be considered to be the capital of Turwál.

Branihál to Swat, a plain; at only 1½ kôs is Shagrám, composed of 3 villages, under the children of the Sayad (descendant of the prophet Muhammad), Pir Bába. The three villages are inhabited by Sayads and contain 500 houses. Then to Tirah (1 mile, a plain), where the Minor Akhunkheyls live (300 houses).

Tirah to Landéy, 1 kôs pukka, a Patán village, in which rice grows, beginning from Branihál; Landéy to Lalkán (a small village away from the big road to Hoti Murdan) 5 kôs, a plain. Thence Fazil banda, 10 kôs, a plain; thence to a mountain, Barkánn, 12 kôs, a plain, leaving the Swat for the Dir territory. Jarughey (hamlet of Gujars) is the halting-place. From Jarughey into the Dara of Usheréy, in Yaghistan proper; it is the home of the Khan of Dir, and is inhabited by the Panda Kheyl tribe. Halt at Jábar, a village 14 kôs from Jarughey, a fairly inhabited road. From Jábar to Maidán (16 kôs) by the mountain Kair Dara, and passing the fort Bibiál (100 houses) a fort of the Khan of Dir. The mountain is high. Maidán fort and Bazar, and Bandey fort (500 houses), Kumbir 1 kôs distant, 1,000 houses, of Mians, and Bazar with many Hindus. Thence to Bandey Mayár, a great Bazár, and a renowned Zíárat (shrine), and Langar (almshouse) of Saukanó Mián, a village of Peshawar, are 2,000 or 3,000 houses, belonging to Jandúl. It is 14 kôs distant from Maidán, over an inhabited plain. Umr Khan, the ruler, has 240 excellent horsemen, 3,000 infantry, fights with Dir, who has 500 inferior horses

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Vanni.

Adjacent to and on the southern side of Anádi, a village about three miles east of Gilgit, there stands a cliff at the junction of the Kanyak and Pingar nullahs. A large image of an erect Buddha has been sculptured on the rock face, about 50 feet above the ground. It is without doubt a sculpture of ancient date and shows that the valley was once inhabited by a race professing Buddhism. The people call it "Vahini" (gracious), and relate an interesting story about it. They say that she was the sister of Shri Badat, a King of Gilgit who was the descendant of giants. She lived on the said rock and, being a man-eater like her brother, was in the habit of killing and devouring half as many of the men as happened to pass by, leaving the other half unmolested. The princess continued this practice for a long period, to the great distress of the inhabitants, until a certain Dunyal named Sagiin, finding the loss of so many people dear to his heart, devised a successful plan of smothering her to suffer to save his beloved countrymen. With the above design in his mind he set out for the place with a party of brave and bold men. Reaching the spot he burnt a small fire at the foot of the said rock, and his companions took their seat around it in a small circle. The Dunyal, according to his usual custom, put some *shil* (pungent) leaves on the fire and inhaled its smoke. Thus driving himself into a state of ecstasy, he commenced dancing and singing some magic incantations, which were repeated by his companions. The Vahini was elated at the prospect of more victims. As soon as she approached the Dunyal he stepped forward and addressed her in a song, of which the following is a translation :—

"Have we you heard, O lovely princess, that your father has expired to-day?" Hearing this sad news, she struck her breast with her right hand. Sagiin, who had with him some long iron nails, thrust one of them through her hand, as it lay on her breast, with such rapidity and strength that the nail penetrated her chest and went far into the rock behind. Sagiin then sang another song, in which he sang as follows :—"Have we you heard, O charming princess, that your brother has also died to-day? On this she struck her second hand on her thigh. Sagiin quickly pierced this with another sharp nail. The Vahini was thus firmly fixed to the rock, and was unable to move, or to take revenge. The party was much delighted at this success of the Dunyal who further turned her into a stone by his prayer, and were more delighted were the inhabitants when they heard of the good news. The unfortunate Sagiin requested the people to bury him on his death near the Vahini, as otherwise she would return to life and continue her cruelties. The people, who had now obtained their desire, held a private council to discuss the matter. They argued that as one could tell when and where Sagiin would die, and whether they would be alive or able to procure his body at the time, should he die in some far-away country or by drowning in the river; in which case the Vahini would recommence her practices with renewed ferocity. After a long debate they thought it best to assassinate Sagiin at once. A man was appointed to accomplish the horrible task, which he did, and Sagiin was at the same time buried close to the figure on the rock.

crops, the female population of the village proceeded to the Dero in their best attire. They sang as they went, and when they reached their destination presented a goat to the "Bab Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Bab Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Sherman near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, viz.: "Shalman."

"Rato" or "Chilo."

At Parish, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chato Rato, Shin Rato, Sargun Rato, Chilbo Rato and Thoko Rato. In these spots there are five very large boulders and five small stones, called respectively "Dero ai Mayun," and "Mas Samaran Kon" (viz., stone for distributing flesh). Here the "Rato" ceremony, also called "Chil," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the men being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chil or *Juniperus macrocarpa*. These branches were placed upon the "Dero ai Mayun," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mas Samaran Kon" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dero ai Mayun," while the eldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O you-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small fat loaves. They threw the ash on the chil branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who ate and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bukhi were called "Aja Bin," at Sinaker "Shri Bin," at Gilgit and Danyor "Rato-dendum," and at Nauguan "Shri Bin." The

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frequently copied by fakirs who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these stones were sent down from the sky all over, but nowadays they are visible in no one except in a great Nullah by dint of his miracles. The Shigrar people say that the carvings were inscribed as shown by the fairies on the night of "Shiva Shatree," and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

The Conquest of the Kite.

Sri Kun is said to be the name of Yogi Sachani, and Lord of Sherkinch, a village near Gultie in the District of Astore. The villagers used to present grain to this goddess and prayed before her cave for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

"Jumeera" and "Dewara"

At Gilgit proper and in the surrounding villages there are some two small spots of land called "Jumeera" and "Dewara." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jumeera," and a few days after they gathered and carried away the bones to "Dewara," where they buried them in one pit. Remnants of bones still exist these places, though the ropes have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jumeera," but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were buried with their ornaments.

Sukkur Vizeer and a "Canoe" Tank.

There is a small populous village named Sachar in the Shigrar Valley. It is said that when the tract was lying waste, a Fakir named Shah Baryo passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Baryo felt the heat of the sun, and planting his stick, which was of *Amaar* wood, deep into the ground, prayed again to the Almighty to make it into a large *Amaar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about two yards distant, across the Shigrar Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprung out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

9. Pearl Tree on the Dashtak Mountain.

On the east of Tabish, a village in the Bagrot Valley, there stands a snow-covered mountain called Dashtak. The people say that there is a large pearl tree on its top, which is the property of the fairies and ghosts. A [illegible] is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of ghosts and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life. He was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his sleeve. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Kanga Parbat, a mountain on the west of Astor.

[illegible] Wren.

At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Wren" (place of passing chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O Spin Shangali (sacred chain), whoever of us is sinful please screen him by striking his neck: and the chain used miraculously to strike round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found on the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The man, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at his attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was declared.

Rites into Caucasus Rain.

Near Lare village in the Astor district there is a small fountain called Sheg. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some useless thing into the spring, such as the bone of a dog: it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

to inflict harm upon the people, they themselves did not dare to put an end to [illegible]
the spring; and therefore on each occasion a foreigner was employed to perform this [illegible]
act, receiving as remuneration a large quantity of grain collected for the purpose at the [illegible]
rate of ten seers per house. After receiving this grain he threw some unclean thing into
the spring, and took it out when the rain was no more required. There are two other
similar springs: one in the Bagrot Valley, called Chakore Bari, and the other near the
Darkhoq village in the Hoke District, called Kuwashtoo ato.

"Kushoo or Yishoo."

(The Painted Stones of Kushoo.)

The Stones of Kushoo, a village in the Bagrot Valley, have still in their possession a small stone about one foot in diameter and three feet in circumference. This is called "Kushoo or Yishoo." It was once reverently kept in a handsome cover by Kushoo, a Rees Wazir of Gilgit, who had relics for the chief in that place. It is said, that whenever Kushoo intended to withdraw against any chief, the Yishoo was brought and kept before him. If it smelt a mice, without having been known by anybody, Kushoo followed it as omen of success. But if it were silent, Kushoo postponed his expedition.

The Stone Stone of a Village.

Gurmoo Bilgit and Baber villages in the Aroon district have one each on a rock near the old road which from the Phiroo village, a few small flags. It is said that on this place there is a mark on a stone of the head of a horse. The story of the head goes in this—The place was once haunted by a ghoonoo, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phiroo village, and saw the ghoonoo across the stream. He flung himself on his horse and, spurring it vigorously, came upon the ghoonoo with the speed of lightning. She had no alternative left her to take to her boats, which she did, leaving the mate of her division behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

XII.

The Story of Mulik and the Ra of Gilgit.[1]

It is said that one of the ten of Mulik, an ancient Ra of Gilgit, was naturally formed like the head of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Ra to disclose the secret. The servant kept it from becoming known

[1] [illegible]

Thadeo. The Widow captured Fatima Bag, the son of Thadeo, at Gabadi and brought him along with great ceremony and treated him very kindly, making him many presents in order to show him its magnanimity. Exercising Dialogue, the Widow sent Fatima Bag to his father Thadeo with a message of surrender; but Thadeo was still more enraged at such a message from the lips of his very son, whom he blamed for bringing with him an army against his father; and taking up a sword(s) was ready to commence fighting. Fatima Bag who had seen Badabadi's might, however, prevented him from doing so, and forced him to accept allegiance. Thadeo yielded to this, and in the midst of a large crowd of the headmen and his followers, came out of his fort to submit to Badabadi. A peace was then held by the Widow, and Thadeo ordered to show his obedience by feasting. This he did, but instead of submitting to Badabadi in the course of the feast, he turned towards his own fort. The Widow was filled with anger and ordered his servants to behead Thadeo with his co-sons on the same spot. They were readily murdered and buried all together. Their grave, which is called "Thadeo ai Bantaa," is about five yards square and one foot high, having the form of a small moth in which they are buried. The soil has now fallen in owing to a figtree having grown out of the moth. Gibbadal Bag, the brother of Thadeo, was afterwards installed by Badabadi from Chanor Kheo and made Waale of Gologon.

The advance on Gaabon Centre eastern Centres and the Destruction of the Common Village.

When Dhe Shah, Ali Shah, Shah Mursal, and Shah Sahan, the princes of Gherile, at several towards Chirrel, they halted on their way for a couple of days at Chomagish, a village about 15 miles east of Gilgit. Here they made merry, played polo, and tried to overawe the people by the horrible noise of drums a score of brass. All the inhabitants of the village came to pay their respects, except one wealthy man of Chomagish. None of his servants called his absence to notice. He was therefore brought by the Chiefs' men and asked to explain the cause of his delay in paying his respects. He stated that he had gone to his grass-pen, and as he had left the kids and lambs loose in each milk, he could not, owing to their noise, hear of the arrival of the princes or the sound of their drums. The chiefs turned very angry, and to ascertain the truth of his statement, they deputed some of their servants to go into the man's pen and to listen for the sound of the drums, which would be beaten afterwards. They returned, saying that the noise of his flocks was sufficiently overpowering to overcome the sound of the drums. The chiefs were astonished to hear this, but still they did not relent, and they decided that the lands of Chomagish should be laid waste in order to punish any of the people becoming rich enough to admit of a similar display of arrogance and disrespect. For this purpose the chiefs gave orders that centre bags of sand-stone should be thrown into the source of the Chomagish stream, in order that Gangish alone, because of its weight, would cause the level of the stream to be increased and prevent water from being obtained for the irrigation of the land; and so it came about that Chomagish village and fields were laid waste.

This story is said to have arrived at Gilgit by both the Harsarook and the Aaron routes. When both the divisions joined at Hisnil, a village about seven miles north-west of Gilgit, the

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 30 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than the previously described. Long intervals of barren land intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and close-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kunar-Ghorband Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Dooheyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ramoliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ramoliyah. From the head of the valley a road leads into the Swat Valley near Piyeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Dooheyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

† [i.e. the Country of the PALLAS.—Ed. Analyst]

628 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[241] Koli proper consists of three villages—Hemishot or Barkuli, 11 2 one hundred, Batangai, one hundred, and Kirbat or Kowkali, two hundred.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with 631 the people of Koli against Pulas. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlars between the Punjab and Gilgit, whence they occasionally find their way into Yasin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawur. The Nomuchas of the Alai, Nandiar, Pakli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

199 Within the Koli limits four dialects founded on Sanscrit 300 are spoken, in addition to Pushtoo. In the small village of 162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Phro, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gawari, or Gahari; they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from Rikhong in Swat.

563 Scattered through the different villages are about 200 families, who are called Chilas by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Buneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

separate community. Like the Gawar, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Pulas on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Kuli, who belong to the Shin race.

The people of Pulas, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Pulas is plentiful, and much remains uncultivated. As has been already observed, the abundance has for some time caused the envy of the more crowded populations of Alai and Kuli. The population of Pulas is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shreai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, see houses, which was formerly jointly tributary to Kuli and Pulas, and has now become a bone of contention between the two communities. Pulas with its allies can muster about 3,000 fighting men.

Nearly opposite to Pulas, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Kuli people.

A few miles above Puttun, on the right bank, is the little settlement of Sazi. This, with its outlying villages, the principal of which is Mandrass, can muster 400 fighting men.

Above Sazi, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bunshkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and this valley very inaccessible, the road from the

[1] See Appendix C.

201 Indus being impracticable for horses. There are no forts in
210 Kandia.

Up to this point in the Kohistan, the people along the
181 right bank of the river—that is to say, those of Dunkor, Dam-
187 boga, Puttan, Jaw, and Kandia—speak a separate language[1]
194 and call themselves Maiyan. The Afghans apply the name of Mor to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttan and Jijil, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Bunji, Shina[2] is the only language spoken.

241 Following up the course of the river, on the left bank, the
181 small communities of Sazin and Harbund are reached. They can respectively furnish about 400 and 300 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

Immediately opposite Sazin, on the right bank, is the fer-
513 tile valley of Tangir. The people, like those of Sazin and Harbund, are Shins intermixed with Yeshkuns and Kammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mandi Khel, Akhound Khel, and Khuddu Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
241 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diomar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
407 this, the fortified villages of Juglot, Loorh, and Diomar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining. [2] See Appendix B.

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yasin country. In return for permission to graze, they pay to the ruler of Yasin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yasin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yasin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yasin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakt family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yasin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Muhammedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Musalmans for six generations. They marry with Yasin women, but refuse to give daughters in return, on account of the slave-selling practised by Yasin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yasin, Punyal, and Gilgit. The principal villages are Bunkot (fort), 800 houses; Dandaukot (fort) 300 houses, in the Sarangal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Jaoomeh district; and Gayal (fort), 300 houses. The whole community, including the dependent

valleys of Dunkundtal and Kandhari, can muster about 3,000 fighting men, but the people are neither lawless nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yasin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, having probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered. A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to Cashmere. The Kandhari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gieo, which support a scanty population. The former is a dependency of Chilas, but Gieo is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 500 fighting men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Sunnees.

There are three forts in Gor, named Lummerkot, Dudutkot, and Tanelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Sharda in the Kishengunga Valley by the Shotá Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Sooonees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery.

and have at all times borne a high reputation for bravery. In former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1852, to the Maharajah Gulab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Leilab Valley, and one from Astor by the Mazeenee Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not be re-built. Takh is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

The love of music, dancing, and polo, which are so marked among all the neighbouring communities, are unknown in Chilas; and ponies, which are common enough elsewhere, are scarce.

The country is bare and treeless. The village of Chilas is situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Boonar, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve goats and three tolas of gold since 1846. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bût and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bôte are now the most prosperous family in Chilas.[1] Tradition still preserves the name of Naron, a

[1] This is perhaps the origin of the name "Bôte," applied indiscriminately to all Dards by Cashmere officials.

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CHAPTER II.

CLOSE above Gor the traveller leaves Vegetation and reaches Cashmere territory. On the left bank is the extensive Astor Valley, of which no good description has already been given by Mr. Drew. Twelve miles below the point at which the Indus, after a north-westerly course of nearly 300 miles, turns between precipitous rocks abruptly to the south, is Boonji, the name of which has been converted by the Sikhs and Dogras into Bowanji. This was at one time a flourishing settlement, and is said to have contained eight forts, which would represent a population of between 2,000 and 3,000 souls. Its prosperity began to decline under the influence of the wars undertaken at the beginning of the present century by the rulers of Yassin and Chitral, which finally led to the Sikh occupation of Gilgit. In 1841 Boonji only contained 200 houses, and it was then finally ruined by the disastrous flood, of which Mr. Drew gives an interesting and able explanation. The water-courses, on which the prosperity of such alluvial spots entirely depends, were swept away, and the amount of labour and expense necessary for their repair are beyond the power of a small village community. The Cashmere Government has lately taken them in hand, with a view to encouraging the resettling of the place, which at present only contains a colony of convict horse-stealers and a small garrison.

Immediately opposite Boonji is the narrow but fertile Sai Valley. Six miles further up, the Gilgit river falls into the Indus. The lower part of the valley of this river, nearly 40 miles in length, forms the Gilgit district. Gilgit itself, situated 24 miles from the Indus, at an elevation of 4,890 feet, combines the advantages of a good climate, a considerable extent of fertile land, and a central position, and appears from ancient times to have been the seat of a succession of rulers who, to a greater or less degree, exercised authority over the surrounding valleys and states.

Ro to his present subject, lived entirely by agriculture. 174
According to tradition, Shin Buddun's rule extended over Chitral, Yasin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nagar, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahomedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yasin, three centuries later.

A glance at the map will show that Gilgit is situated in 133
the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be 361
found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kafiristan.

From Gilgit, mountain roads radiate into all the surround- [487]
ing valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (*C. Falconeri*) roams in great numbers 136
almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Rutilans*), of which packs are 224
sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayanus*) are rarely disturbed by the hunter's voice. 136
On the lower and more barren hills below the forest are to

Mc Riddolph G-3 (1873-1878) 1880 AVJ-Afghanistan-AVJ
4 AVJ Dard AVJ

be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tpungling. (The Onion Mountains.)

The principal difficulty in communication is caused by the rivers, which in winter are shrunk to small dimensions, but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

Nearly half way between Gilgit and the Indus is the Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

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rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 300 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could find a path. D 133

"Immediately above the bend of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nager, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nager are reached, the river forming the boundary between the wild two. D 361 648 B 121 361

The view of the great Rakiposh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and *mers-de-glace*, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten. B 133

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Ponyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are B 721 B 104 B 173 186

Sir Biddulph G-3 (1873-1878) 1880 AIII Afghanistan AIII
4 AV3 Dard AV3

Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,[1] which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo-Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

Biddulph G-3 (1873-1878) 1880 ~~AVJ Afghanistan A121~~
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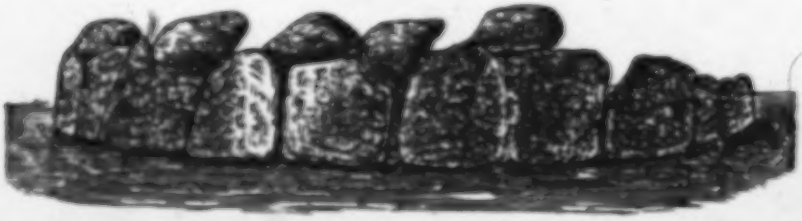
172 perfect preservation is situated on the tongue of land formed by the junction of the rivers near Goopis. Vigne mentions having been told of these circles when at Astor. They are in all probability funeral mounds.



Circular stone sepulchral mound at Chashi.

133 At Chashi the road leaves the main valley, which above that place becomes still more narrow and precipitous, and rises suddenly among the rounded hills to open Pamir-like ground past the Pandar Lake. This lake is 2½ miles long and half a mile broad, and is situated at an elevation of 9,400 feet. It is said to have been formed by a landslip about seventy years ago, and is now gradually drying up. Eleven miles beyond Chashi the large straggling village of Ghizr (called by the Shins Shevare) is reached, which gives its name to the whole district. At Ghizr a considerable stream joins the main stream from the south, by which a good road leads into the head of the Swat Valley. At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from the Kashkar Valley and settled in the Ghizr district, from which they have expelled the Shins. Close above Ghizr the valley contracts for a few miles, then curving round to the south opens out again to a breadth of a mile and a half, gradually contracting again to its source in the mountains at the head of the Swat Valley. This is the most western source of the Gilgit River, the different branches of which, as will be seen from the map, drain an enormous tract of country. The number of large streams rising on the north side of the mountains at the head of the Swat Valley, appears to indicate the existence there of snow-fields and glaciers of great extent.

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Thirteen miles above Ghizr the road leaves the valley, and ascends for 3 miles through broad grassy slopes to the Shandur plateau, which, at the height of about 12,000 feet, is about 5 miles in breadth and perfectly level. There

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4 AVJ Dard AVJ

with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich Valley. All the three valleys, Moolkho, Toorikho, and Tirich, are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work footbridges are made of plaited osiers. They are called "*chipul*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy and frequent rainfalls. Further to the south the population increases in density.

Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan-AUS
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Chitral

increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

38: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
AV3 Dard AV3

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CHAPTER VI.

TORWAL AND BUSHKAR.

IN the Punjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 50 miles from Araneh to Chiroleh, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branihal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chiliss are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the tradition[1] still extant among the Chiliss evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.[2]

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Boneyr, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiroleh, has a mixed population of Afghans and Kohistanis, from which the latter

[1] See page 10.

[2] See Appendix D.

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4 AV3 Dard AV3

563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. 241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained 535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they 361 have overflowed into the upper part of the Swat Valley, 101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the 511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. 578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl 651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better 563 known under its Pushtoo name of Patrak. There is also 197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AU1
AVJ Dard AVJ

from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Dard AV3

departure. These mattresses placed on the ground, with our own bedding on top, provided comfortable and warm beds for the cold nights of early spring. And what pictures the words early spring conjure up in this part of the world. The snow is still low on the great mountains all around, but the mid-day sun is already hot, and the sky is an azure blue, flecked with white fleecy clouds.

Riding along the bare hillsides with the rivers hardly yet beginning to rise, their sources still icebound, round some corner suddenly comes into view a little gem of a village. The leaves are not yet in bud, but the apricot trees are in blossom, a veritable pink and white fairyland. At the approach is generally a picturesque *chorten*-topped gateway, often flanked with gay blossoming trees, and all about the village the little newly-melted rills with early green peeping out from the banks add their joyousness to the whole scene, set in a background of blue sky and snow-covered hill with distant white peaks peeping over. Sometimes we spent the night on a roof, partially covered or walled-round in places, sometimes a room was given us, and once even the portico of the village temple, where all night long a gay goddess painted on the wall never ceased to pluck at her stringed instrument as we slept at her feet, while at dusk our own feet were stepped over by a young attendant who went in to trim the temple lamps.

After a week of trekking we turned up a side valley which leads to one of the villages, whose inhabitants are exclusively Brogpas; but one also finds some of these people living scattered about in the ordinary hamlets of Ladak. On the road from Srinagar to Leh, Brogpas are met with in Dras. Here they are all Mohammedan, whilst in the village of Hanu the predominating religion is Buddhist. They are said to have originated from Gilgit, where they no doubt played the national game of polo and later introduced it to Ladak, in which a good many villages now have their own polo grounds.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard A V3

133 The path zigzags up a spur for a rise of some thousands of feet and then comes to a part where the slope up is more gradual; here the ground is varied, being broken into sweet little flowery dells surrounded by fir-trees. The first halting-place is Trāgbal, 4000 feet above the level of the Kashmir Valley, an oval opening in the dark fir-forest, filled by a pond of artificial make. From some spots near we command views of the Vale we have left, and of the great lake and the marshes beneath us, and of the opposing Panjāl Range, whose peaks, separated from their base by a great depth of mist-hidden ground, catching the sun's light, looked like mountains of another world. From Trāgbal a rise of between 2000 and 3000 feet more, up the same spur, brings us to the ridge. The Pass is hardly a depression in it. On the other side the road descends through somewhat similar but on the whole more wooded ground; after a day and a half's march from the ridge, the banks of the Kishangangā, at a place called Kunzalwān, are reached. Thus, then, in traversing 24 miles of road, or as the crow flies a distance of but 16 miles, and rising and descending some 6500 feet, we had crossed the northern bounding ridge of Kashmir.

The Kishangangā River rises 40 miles to the eastward of this spot, among the mountains behind Drās. At Kunzalwān it is a fine swift stream; as it goes on it receives the drainage of many lateral valleys in a country that is wooded, from which we may be sure it is one that has plentiful moisture; so the current increases in volume, until, when it joins the Jhelam at Muzafarābād, it has come to be one of equal importance with that river. There is a tract beginning a few miles below Kunzalwān where the valley is so narrow and the hill-sides so steep that, although the climate is favourable, no cultivation exists and there are no inhabitants; indeed, it is almost inaccessible.

361 From Kunzalwān our way leads up the valley. A short march
133 past pine-covered hills brings us to Gurez, a chief village, of which the hamlets are little clusters of log huts. This place, which gives its name to the district, is where, for some four miles in length, the valley is rather wider than at other parts, being from

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pādar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangā Valley, we had already come into the tract occupied by Dārds; in the village of Gurez itself there is a mixture of Dārds and Kashmīrīs, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dārd language, a language quite different from Kashmīrī, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangā, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaus above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and farther on the pine is replaced by spruce and silver firs.

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133 From the place called Bangla a road for Astor and Gilgit leaves the valley and rises the ridge on the north; this has of late years come to be considered on the whole the easiest route to those places; the Pass just above (called Kamri) is little over 13,000 feet, and the way is shorter by some five miles than the other. But the other is the one we will follow, continuing in the [361] valley. There are now no more villages, though at one place, [311] called Minmarg, a little buckwheat is grown (at an elevation of about 10,500 feet) by villagers from below, who come there in the summer, but the crop with difficulty ripens. At this place, and farther up the valley to the south-east, are moraine-mounds of old glaciers. The last halting-place on this side the watershed is at [137] Burzil. Up to here there was no sign of a Tibetan climate; and as far as I, not being a botanist, could tell, there was the same vegetation, of forest, thick grass, and flowers, as in Kashmir.

487 133 At Burzil two roads part; one (spoken of in the last chapter) leads north-eastwards across the Deosai plateau to Skārdū, the other, going due north, will bring us to Astor. Following this latter, we rise, not very steeply, a height of about 2000 feet in five or six miles; the Pass, which is called Dorikun, is 13,500 feet high; it is not a defile, but a neck between the two parts of a rocky ridge; this is of granite, and the peaks here have a character not uncommon with that rock—they are massive in general form, but serrated and jagged at the uppermost edge; soon beyond the rock changes to slate and altered slate. Having crossed the Pass we are in the basin of the Indus; we are on the eastern branch of the Astor River. The valley in which this flows we now descend.

This Pass is crossed on the fourth march from Gurez; after gradually descending for three more marches, down the narrow valley enclosed by not very steep mountains, we come to where the eastern branch of the Astor stream falls in; it was along this latter that the other road would have led us that branched to the left some way back; then another few miles and we reach Astor. Of the two Passes crossed by these two roads the Dorikun Pass is the easier, and, although rather higher, is more practicable when under snow; it opens in the spring a few weeks earlier, and it

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and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattū, are some apricot trees; at the next place are some small walnuts; while at Chagām, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilās. The Chilāsīs are a Dārd race inhabiting a long valley on the west of Diyāmir or Nangā Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenū Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hatū Pass and Dūiyān. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulāb Singh to send a punitive expedition against Chilās; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenū Pass. The Dogrās were in great straits for provisions, as the communications were

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133 plateau on which the village of Choi is situated, and destroyed the prosperity of that place. On the left bank, the flood, in cutting a cliff, carried away the canal that irrigated another village; and some land and some houses at Tarshing itself were washed away. Lower down, in the Astor Valley, at Gurikot, Dashkin, and other places, some cultivated lands were destroyed, but it does not seem that any lives were lost. A curious thing followed this;—the glacier gradually sunk in level, at the rate of a few yards every year, till it came down to its present position, that is about 100 feet below its former level; at the same time it became crevassed, so that now it is difficult to find a road across. It is evident that at the time the glacier abutted against the rock the ice was being compressed, and the crevasses that may have formerly existed were closed up; afterwards, the water kept open a passage, the ice was cracked off bit by bit as it advanced, and the circumstances that cause crevasses (as inequalities in the bed) acted without opposition. Now again the space between the end of the glacier and the cliff is closed up; the waters at present find a passage for themselves beneath; probably the same process of compression has re-commenced, which may again end in a complete stoppage of the upper drainage, formation of a lake, and subsequent outbreak and flood.

[361] The village of Astor is situated on the western side of the valley, at the junction of one of those tributary valleys which come down from the Nanga Parbat Ridge. It is on the remnant of an 648 alluvial plateau, at a height of some 500 feet above the main 175 river. This place, which used to be the seat of a Dard Raja, is now a cantonment of the Maharaja's troops, the chief station for the Gilgit Brigade. It is a collection of hundreds of small huts, which the soldiers inhabit in twos and threes; these huts are huddled or crowded together in two or three separate clumps. The number of troops is about 1200; the object of keeping them here rather than nearer the frontier is to save carriage of the supplies, which mostly come from Kashmir; the force is on the

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The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaus of various form, and various level above the river, which flows in cliffs worn in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of them the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Se and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dārdistān. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gaur Rahmān during his second reign in Gilgit when the Maharaja Gulāb Singh's troops had been for a

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PUNIAL.

131 Four miles above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and sites of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpūr this district ends and Puniāl begins.*

48 642 Puniāl is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yāsīn and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Puniāl to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main valley, all along narrow, from Gulpūr up to the village and fort of Gākūj. This is a length of some 25 miles; within it there are nine villages and two or three outlying patches of ground cultivated from the nearest; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is *darband*, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

361 123 125

* I believe that originally Gulpūr itself was under the Gilgit Rajas, and that it was granted to Puniāl in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Puniāl is the stony and sandy plain between Sharot and Gulpūr.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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leads a thousand feet or more above; again, in winter, they can sometimes be turned by twice fording the river.

That we have here come to a country exposed to the attacks, or, at all events, the alarms, of surrounding enemies is shown by the arrangement of the villages. At Sher itself, and from that place onwards, all the villagers, with their wives and families and their cattle, live within the fort; village and fort are here synonymous. *Sher Fort* is the strongest hereabouts; it has one face to the bank of the river, whence its supply of water cannot be cut off; all four sides are lofty walls with towers, much in the style of the inner work at Gilgit, but not quite so regularly built. Inside, the whole area is covered, huts are built over it all; these huts are mostly of three stories, the lowest is occupied by the cattle, the second is the usual dwelling-place, and the third is the summer living place; they are lighted by small openings in the roofs. The Raja has a nice set of rooms in one corner. Besides the country-people, there are 100 irregular sepoys of the Maharaja's army quartered in the fort; they occupy the part next to the walls, while the villagers have the centre. Thus the place is very much crowded. *Bubar*, which is also on the left bank, some 15 miles up (6000 feet above the sea), is in the same way a place where the villagers live in the fort; this is a large and prosperous village thick in fruit-trees. Vine is much cultivated; it is grown in small vineyards with the plants at irregular distances, many being old trees; the whole of the vineyard is covered with a framework of sticks supported at a height of from two to four feet above the ground, and over this the vines are trained; some of these vineyards are immediately beneath the walls; they are considered as a good defence to the fort; I think it more likely that the fort is a good defence to the vineyards, which are apt to suffer in a war. Bubar Fort is not quite so strong as Sher, still it is reckoned one of those which cannot be taken by force—the alternative, treachery, is not an uncommon weapon in these countries. *Gulmuti*, *Singal*, and the other villages in this part of the valley, have the dwellings similarly enclosed in forts.

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512 [625] At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue 648 for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yāsin chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

649 131 The highest point in the valley that I went to was Gākūj. This is the last village in Puniāl; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gākūj is, by my observations, 6940 feet 133 above the sea; it is on a knob of rock behind which is a sloping 132 plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

712 There is a strong fort at Gākūj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that 704 part stretches a narrow stony plain backed by mountains 3000 361 feet or so high, their sides dotted with pencil-cedar bushes with 133 pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot, [648] called Hūpar, is the extreme point of the Maharaja's territory;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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here the Puniāl Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gākūj; one is on the left bank of the Ishkoman River (which falls in from the north above Gākūj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yāsīnis have a guard at a place called Shedodas, on the left bank, opposite to Hūpar.

It was in November, 1870, that I went through Puniāl. The ruler is Raja Isā Bāgdur (a name sometimes corrupted by strangers to Bahādur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yāsīn family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilās, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dārdistān, or at all events in that part of it where the government is monarchical.

1; Drew G-3 (1863-1872) 1875 AV1 Kashmir
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B 648 what since has occurred, but there seemed to me to be no likelihood of close friendship.

B 101 The people of Hunza are called Hunzije.

D 101 The people of Ishkoman, or Chatarkun, are called Ishkomanje, or Chatarkune.

As to Yásin, the most that we know of it has been told by Mr. Hayward*; I can add little to that. The people of Yásin are called Pure.

D 487 Here are some notes, taken from hearsay, of the roads that lead out of Yásin:

Yásin to Mastúj: Three Roads.

(1) By Shaver, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tál, three marches; the Pass crossed the second day.

(3) By Nazla, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

Yásin by Shaver and Tangir to Sarál:

A five days' journey they say; but I think these are long marches: it may be 120 miles.

Yásin to Badakhshán.

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the north side, but horses can go over it, avoiding the crevasses.

D 101 The people of Chitrál are called Katore.

● 361 642 *Dárel.* This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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the whole length of it. Vineyards abound. Kine and goats are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a federal republic; but the federal bond seems weak. The people are called by their neighbours Dárela.

Tangir, a republic. It has of old been tributary to Yásin; but there is no close connection.

Ger, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gértje.

Thalicha; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

Chilás. This is one of the larger of these republics; its people are called by the other Dárds "Bhuta." Some account of the way in which the Chilásis used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilás under one Sájs Singh, but it was repulsed; this was when Mián Singh was the Sikh Governor of Kashmir, about the year 1843. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilásis have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free.

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the name, they are—

Hudar, whose people are called Hudara.			
Dunar.			
Thak,	"	"	Khanr.
Harban,	"	"	Bhije.
Thur,	"	"	Thortje.
Sáta.			
Kolt,	"	"	Koltcha.
Palus,	"	"	Palúcchr.

2a Gerva T-3 (no date) 1954 AV1 Kashmir
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backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgiti legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story so told will never be lost to the people; there is

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the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hattu Pīr, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazārat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Guach Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rās was Sargin. Later it was known as Gilit, which the Sikhs and Dogrās corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himālayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

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Botany. The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,200 feet; above this the rocks are stained with lichens.

Fauna. Here are found the ibex and *mārkhor* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctus* or *isabellinus*), the snow cock (*Tetraogallus himalayanus*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

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duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

History. The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Srī Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Srī Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rā of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsīn giving a Rā to Gilgit. He was killed by the ruler of Puniāl, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsīn. For the subsequent history of Gilgit, see KASHMĪR. The history of Astor, or, as the Dogrās call it, Hasora, is intimately connected with that of Skārdu. More than 300 years ago Ghāzī Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Rondu, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rā of Astor is the lineal descendant of Ghāzī Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilās.

The people. The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,885. The pressure on the cultivated area is great, the density being 1,295 persons per square mile. The people of Astor and Gilgit would be

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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ASTOR

country, and close under whose shadow we were marching,—magnificent views, giving an overpowering impression of towering height. Locally it is called Deomir, "the mountain of the gods," a fitting name.

The last few marches showed miles of terraced land out of cultivation, the result of the incursions of the murderous Chilasis who raided from the Indus valley. In a country where every foot of cultivation has to be won with heavy toil from nature, nothing appeals so to your heart as the sight of deserted land and ruined homesteads.

Finally, after thirteen days' marching, we reached Astor, which used to be the capital of a kingdom important enough in a small way in the Hindu-Kush. The Sikhs absorbed it, all that remains of its former glories being a fort now held by the Dogras.

Astor boasts of a bazaar, the first met with since leaving Kashmir; beyond it there are only two, at Gilgit and Chitral. Most of the trade was at this time done by itinerant traders from Koli and Palas in the Indus valley, who brought goods from India, taking back gold-dust and products of Central Asia, and who penetrated into the remotest glens. The more peaceful state of things which we introduced has given a start to Gilgit, which is now becoming the emporium of this portion of the Hindu-Kush.

I here made the acquaintance of Bahadur Khan, Raja of Astor, the representative of the old ruling race, an old gentleman whose honesty, intimate knowledge of the country, and connection with all the local rajas were to be of the greatest value to me on more than one occasion. Deprived of his kingdom and very poor, living on a small grant of land

† [Nanga Parbat mountain — Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Astor

finally made war on us, but on whom the hand of Fate at last descended with crushing power, always cheated in this way. I used to think it was very typical of his brutal, overbearing, treacherous nature.

The game is very rough and ready, and each goal hit produces a wild *mêlée*, as the striker or his side must be able to pick up the ball for the goal to count. The man who has hit the goal will throw himself off his pony and try and pick up the ball, while the other side, with fine impartiality, hit him or the ball, or ride over him, in their endeavours to save the goal. Why each game does not end in sudden death and a general free fight I could never imagine, but a serious accident is rare. In most parts the losing side has to dance before the winners when the game is over. As all the men love dancing, this is no great hardship. With the advent of the British Subaltern the polo rules of the Hindu-Kush have undergone revision and improvement.

A day at Astor enabled us to rest our camp and attend to letters. Then we started again, double marching ourselves to Doian, the last stage before the descent into the Indus valley is made, where I proposed to shoot for a few days in the Lechur, one of the nullahs leading into the Indus, and good for markhor. Our camp was to go on by single marches to Bunji, where the Indus is crossed.

The character of the mountains now began to change completely. Below eight thousand feet hardly a tree is to be seen, except where irrigation fertilises the lands of a village. Steep bare hillsides, streaked with reds and ochres, but generally

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

conceive of a road in the worst nightmare. The culminating point was that, for the whole way from top to bottom, there was not a drop of water to be found on it, not an atom of shade. With coolies in the hot weather the only way to tackle the ascent was by marching at night and sending on water half way for them; the descent we managed fairly comfortably by starting at from two to four in the morning. The road was so execrable that ponies which had made the trip once from Astor to Bunji were always considered unfit for further work without a fortnight's rest and good grazing. The Hattu Pir was a Golgotha; the whole six thousand feet was strewn with the carcasses of expended baggage animals, and in more than one place did we find a heap of human bones.

Ramghat was a place of the greatest importance, as the only line of communication between Gilgit, Astor, and Kashmir crossed the Astor river here. It is a weird spot; the river about a hundred to a hundred and fifty feet wide dashes through a gorge, making two turns at almost complete right angles, so that, standing on the bridge, you cannot see more than a couple of hundred yards in all. The force of the water is terrific, the noise deafening, and the heat in summer awful. The river was bridged by a rope bridge, and also by a wooden cantilever bridge of great length and doubtful strength, which rocked and swayed in a way to try bad nerves. This bridge had no hand-rail, was about five feet wide, and fifty feet above the water; it was not safe to ride over, though my engineer friend, Colonel Aylmer, V.C., when up with me, used habitually to ride over it and every other similar bridge in the country. But then his

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this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

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Dard AV3

K 708 164 months before, impressed by the Kashmir authorities as transport for the army assembling at Gilgit; they were, to a man almost, suffering from diarrhœa and dysentery brought on by over-work and bad food, and several were dying, the worst cases being placed by the runnel of an irrigation channel, close enough to reach the water with their hands. This was all the help their companions could give them. Forty men of the original band were said to have died, the remainder were being slowly worked to death, and were then being taken to Bunji to bring up grain to Gilgit for the troops. One poor wretch had a hole in his back where his load had worn away the flesh. The whole thing was sickening; war is bad enough at any time, but mismanaged war is hell.

D 361 In the evening we moved further up the Sai stream to Chakarkot, another pretty little camp in the village orchards.

D 487 The next three marches to Gilgit were at that time horrible, through a howling wilderness; for nearly twenty miles there was not a drop of water, except when the road dipped right down to the bank of the Gilgit river, and that was running thick and slab like gritty cocoa. Up and down over spurs of hills, into gaping ravines, now at the level of the river, now a thousand feet up, along cliffs glaring and blazing in the sun, the miserable path ran on. Going free and comfortable as we were, it was easy to realise what such a road meant to laden coolies or troops. Once we had some rain at night, and were treated on a small scale to one of the most curious phenomena to be met with in this weird country, namely, the mud flow, which forms the alluvial fan.

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The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

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Dard AV3
Chitral

acquaintance of Raja Akbar Khan, the Chief of Punyal, and his brothers and cousins. Fine fellows, magnificent mountaineers, who were later, under us, to prove "tall men of their hands."

The climate was perfect after Gilgit. We were camped in an apricot orchard, at an altitude of seven thousand feet and over, and the delicious air soon set us up.

Gakuch fort and its cultivation stand high, seven hundred feet or so above the river bed. The formation is curious; the hills, in one fine slope from the snows, sweep out till they finish in an almost sheer cliff into the river, the last few hundred yards before the cliff is reached being comparatively flat. Through this level portion project great rounded masses of rock, water-worn and full of "pot-holes," the remains of glacial action. It looks as if, at some remote period, a huge glacier had flowed down the Ishkuman, and had swept to its left down the Gilgit valley. These rounded hillocks were full of chikor, the mountain partridge, which gave us good sport. In one of them is a cave reputed to be fathomless—really, I suppose, about twenty feet deep—heaped up with human bones. It was said to have been filled by a former ruler of Yasin, and a terror to his neighbours, whose bloodthirsty nature gained him the title of Adam khor, "the man-eater."

During my halt at Gakuch, Sirdar Nizam-ul-Mulk, the Mehtar's eldest son, who ruled Yasin, and who was to meet me just across the border, bombarded me with letters, and a curious incident occurred with one of his letter carriers. When I handed this man my answer to Nizam's letter, I gave him, as

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Dard AV3
Chitral

side of oppression. The result was natural—the slaves and labouring classes liked us; the Adamzadas or nobles, who thought all the money should go to them, hated the sight of us.

The next point in our journey was Mastuj, a hundred and twenty miles from Gakuch, and the capital of Afzul's government. Afzul met me a march from it, and it was a pleasure, after passing some days in marching through Nizam's country, where such luxuries were unheeded, to get into his territory, and to find roads improved and cleared of stones so far as possible, and bridges repaired.

There was plenty of interest on the road: the first five or six marches from Gakuch were much as usual, over the most dreadful ground, but after that the valley opened a little. An extract from my diary for one day will give an idea of the road:—"The road very stony, in many places passing over the rocky *débris* slopes from the cliffs above, and going for some distance over nothing but broken rocks of all sizes: in fact, yesterday and to-day we have been riding gaily over places I should be afraid to lead an English horse over, but my 'Badakshani,' given me by Nizam, with his unshod feet goes over them as smoothly as a cat. We came by the lower road, along a small 'parri,' about three miles back, which is, I think, the most dangerous bit of road we have seen. For twenty yards or so you go along a sort of ledge of *polished* rock, with inequalities here and there where you can put your feet, and there is a clean drop below you of a hundred feet. All the coolies with loads use it, so that no one without a load ought to mind it."

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Chitral

Mastuj we found a horrible place. The valley is much broader than usual, and at one time probably held much cultivation; there is but little now. The fort is close to the junction of the Laspur valley, down which we had come, and the main valley, and we camped a mile beyond it, at the far end of the polo ground. Mastuj is about the windiest place I know; being at the junction of three large valleys there is always a wind, generally a gale.

In Afzul's territory we first saw the Chitralis show off on the "janáli," the exercise ground, which belongs to every fair-sized village. We used to be taken to this before reaching our camp, and had to sit for some time, either on our horses or on the ground, watching various feats of arms. A high pole is set up, on the top of which are fixed gourds, sometimes silver globes full of dust, and man after man dashes by at full gallop and fires at these marks. They load their guns as a rule with a cylinder of wood instead of a bullet, though a handful of fine pebbles, or a charge of shot if they can get it, does not come amiss. The latter practice is not regarded as quite fair. The mark is occasionally hit, the prize going to the lucky marksman. Sometimes you are treated to an exhibition of archery, the riders flying by and shooting at a mark on a mound of earth. The bows are very strong, being made of markhor horn, but the shooting is, as a rule, of the poorest. This sort of thing, though interesting when you first see it, becomes very wearisome when you are constantly called on to sit in a hot sun for an hour or more after a long march to watch it. But the humours of the scene were various. Afzul fairly took my breath away one day during

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Chitral

644 were told of its wonders, how it could turn out
484 fourteen lakhs of rupees a day—a lakh is a hundred
177 thousand—how it coined every day in the year
[662] without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

000 Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

● 361 Between Mastuj and Chitral we found at Sanoghar,
311 Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river,
487 the extensive fields of the Murikho valley. But
725 for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

133 Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

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Chitral

camp, the outside being composed of Bokhara silk in broad bands of red and gold. Our first halt was at Shoghot, a point at which all the roads leading over the passes mentioned above converge. We passed over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is difficult to understand, but they did. Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

½ [When leaving Chitral -- Analyst]

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Durd AV3

and got on to the bare slopes again, but even here there was beauty on all sides, and we passed through masses of a flower like a hollyhock, mostly of delicate white, but some of a lovely pink.

At Astor we were met by Raja Bahadur Khan and conducted to our camp. Here I found a collection of letters, and spent a couple of days resting my camp, working off arrears of official correspondence, and inspecting the Kashmir troops, whose condition was deplorable. Robertson rejoined me here, wild to go into Kafiristan, and utterly dissatisfied with the appointment at Gilgit, to his holding which we had both looked forward with so much pleasure. He proposed, if Government agreed to his going, that some young doctor should be sent up to Gilgit to take his place. I was, naturally, much disappointed, but could not stand in his way, and we parted, two months later, in Chitral.

No other doctor was sent up that year, owing to official delays, and the result was that we were left with no one to look after the hundreds of troops in the Gilgit Command, to organise dispensaries and medical arrangements in the country, a thing to which I attached the greatest importance, or to take care of the *personnel* of the Agency. The medical work was retarded by a year, and there was unnecessary suffering among the troops, for the hospitals, such as they were, were useless.

I remained a few days at Astor to make myself acquainted with the local conditions, inspected the fort and the grain stores, and explored the hillsides for the site of a summer camp. The barrack accommodation, and the sanitary conditions were dreadful,

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and the water poisonous, but no one seemed to mind. We found a splendid site for hutting troops three miles above the fort, in a large alpine meadow. It was a natural parade-ground, surrounded by splendid fir forests, watered by pure streams which welled out from the foot of a moraine, behind which a glacier stretched up into the mass of Nanga Parbat. There was ample room for barracks and officers' huts, and it was an ideal summer cantonment; but the exigencies of the work that came upon us later forced me to keep the troops nearer Gilgit, and prevented my utilising the place, which remained undesecrated by the shout of the drill-sergeant and the crack of the rifle on the range.

There was nothing new about the march to Bunji, which place we reached in due course. I inspected the troops and fort here, and found forty per cent. of the former useless, and the latter wholly so. The housing of the men, the sanitary arrangements, the warehouses for stores and supplies, were hopelessly bad, while against any serious attack the fort was impossible to defend. The men were terribly ill-fed, and all from eighteen months to two years in arrears of pay; in many cases they had drawn absolutely not a penny for eight months, and for some time previous to that an equivalent in English money of only two shillings a month. Most of them had received no uniform for several years, though stoppages had regularly been made from their pay for its supply. It was a marvel how the troops existed, but the Dogra is the most patient of men, and there was nothing to be gained by deserting. The irregular regiments were in the most terrible

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV 1
Dard AV3

K 648 701 D 361

Besides being engaged in a duel with the very people who ought to have been helping me, I had plenty of work. The fort, the strongest in the Hindu-Kush in some ways, had to be thoroughly overhauled, and a scheme worked out for hutting the troops, who were huddled together in pitch dark hovels in which it was impossible to stand upright, and in which the stench could be cut with a knife. The drainage and water-supply of the fort had to be gone into, the head-waters of the canal which irrigated the Gilgit oasis visited, and some plan for its improvement devised; a good house for a hospital had to be found, and the drugs and paraphernalia stored, to be useless, alas! for a whole year, and lastly, my own house had to be put in order. The envoys from Hunza and Nagar had to be interviewed, and the details of my visit to these States arranged. I entirely declined to ask for hostages, as had formerly been the custom, and dismissed the hostages sent by Hunza, with handsome presents. Nagar, I felt, would give no trouble. Hunza was different, and was none too safe, but I did not believe that the presence of a relation of the chief's in Gilgit would prevent our throats being cut; and it seemed to me more dignified not to bargain for our safety, but to trust to straightforward dealing on the spot, and to dry powder. The Governor of Gilgit was horrified at my manner of doing business, and took, I heard, a most gloomy view of the situation; it was in so many people's interest apparently to incite an attack upon us, and an attack on a small party like ours, in a country with the natural difficulties offered by Hunza, could have but one result—we should have been wiped out to a man.

K 648

[At Gilgit -- Analyst]

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AVI

D 132 361 K 712 D [487] D [361] D 643

It was the middle of August before we left Gilgit, and the heat was very great. The first march to Nomal presented nothing but the normal difficulties, and was on the whole good. The fort, which had been besieged the year before, was a fairly strong one, but was commanded on three sides by modern rifle fire, and was as usual insanitary and crowded. The next two marches to Chalt, the actual frontier post, were very trying; the road ran between great cliffs in a narrow gorge worn by the raging river, and the heat was intense. The parris were the worst we had seen, so bad indeed that we could not take our horses with us. The Chaichar Parri, the last before we reached Chalt, was a famous position, the outpost to the Hunza-Nagar valley, and one which had never been forced. No horse had ever been taken over the cliff, which had been purposely left in its impassable state, the path running across a hideous precipice on the narrowest possible shelf only a few inches wide. Biddulph describes this piece of road as worse than any ground he had ever crossed when stalking in the mountains, and it certainly was pretty bad. We were met on the far side by a deputation from Nagar, with horses for our use. The Chalt fort had only been held on sufferance by the Kashmir troops; it was a miserable square enclosure, with no proper command over its water-supply, and was dominated by another fort occupied by the Nagar people, and situated within a couple of hundred yards.

I was joined on my march by Raja Bahadur Khan of Astor, who was closely connected by marriage with both the Hunza and Nagar ruling families, and by Raja Akbar Khan of Punyal. I was anxious to show

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

heavy. Then they fell back sullenly in good order, checking by steady fire any attempt of the enemy to follow. It was a grand piece of work.

I had been playing polo at Gilgit, and was changing my pony when I saw my cheery staff officer coming up to me, with a more serious face than usual. I was anxiously awaiting news from Chilas, and he brought a telegram from Bunji giving it. To prevent worse rumours getting about, I read out the telegram to the Rá of Gilgit and the leading men, who had all been playing with us, and rode home to see what could be done.

I sent down Twigg at once to take command, pushed down reinforcements, and gave orders that the village which the enemy had held was to be razed. An instance of shutting the door after the horse was stolen, perhaps, but an instance also of the importance of seeing everything with one's own eyes. I had heard that the ruined fort of Chilas was close to our entrenchment, and also of the village, but I had understood that, as is generally the case in the Hindu Kush, village and fort were one, and I had sent orders to raze the fort. This had been done, but the village allowed to stand, with dire results. A second attack was threatened, and as for various reasons the entrenchment could not be moved, the village should not a second time give cover to the enemy.

I remained myself long enough in Gilgit to inform Robertson, who was still in Chitral, of what had happened, and to discover what effect the action was likely to have on the frontier. There were rumours of difficulty in Chitral, and